

# SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 5th December 1894.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	<b>URDU.</b>							
	<i>Monthly.</i>				1894.		1894.	
1	Arya Samāchār ...	Meerut ...	Dr. Bānchandra ...	For	Nov. ...	1st	Dec. ...	200 copies.
2	Kayasth Patrikā ...	Lucknow ...	Munshi Devī Prasad	"	" ...	"	" ...	217 "
3	Khatri Hitkāri ...	Agra ...	Bābū Dīnā Nāth Tandan.	"	" ...	2nd	" ...	600 "
4	Nasihāt-ul-Shiā ...	Moradabad ...	Qasī Muhammad Fa- hīm-ul-dīn.			"	" ...	...
5	Tahzīb-ul-Akhlaq ...	Aligarh ...	Muhammad Muntas- ul-dīn.	For	Dec. ...	30th	Nov. ...	200 copies.
6	Vaishya Hitkāri...	Meerut ...	Mohan Lal Agrawal	"	Nov. ...	2nd	Dec. ...	600 "
	<i>Bi-monthly.</i>							
7	Bundelkhand Punch	Jhānsi ...	Munshi Nannhā Pr- asad.	15th	Nov. ...	2nd	Dec. ...	...



No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU—(continued).			1894.		1894.		
	Bi-monthly.—(concluded).							
8	Khurshaid-i-Nānpārā ...	Nānpārā (Bah- raich).	Maulvi Yahyā Ali ...	16th	Nov. ...	30th	Nov. ...	300 copies.
9	Tohfa-i-Qādirī ...	Ballia ...	Maulvi Abdul Qādir	1st & 15th	" ...	3rd	Dec. ...	100 "
10	Ved Prakash ...	Burā (Cawnpore)	Babu Krishna Lal ...	1st	Dec. ...	5th	" ...	...
	Tri-monthly.							
11	Akhbār-i-Imāmiā ...	Lucknow ...	Saiyad Abid Ali ...	14th & 24th	Nov. ...	29th Nov. & 1st Dec.		347 copies.
12	Hāmid-ul-Akhbār ...	Moradabad ...	Ilāhi Bakshah ...	28th	" ...	29th	Nov. ...	106 "
13	Kanauj Punch ...	Kanauj (Farukh- abad).	Bhaggu Khān ...	1st	Dec. ...	3rd	Dec. ...	200 "
14	Nāsir-i-Hind ...	Agra ...	Munshi Saiyad Muham- mad Ali.	"	" ...	4th	" ...	40 "
	Weekly.							
15	Agra Akhbār ...	Agra ...	Khwājā Tajammul Husain.	28th	Nov. ...	1st	Dec. ...	50 copies.
16	Akhbār-i-Kāsim ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khān.	27th	" ...	"	" ...	150 "
17	Akhbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	30th	" ...	"	" ...	526 "
18	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	28th	" ...	"	" ...	625 "
19	Anis-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varmā.	1st	Dec. ...	3rd	" ...	250 "
20	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal	"	" ...	5th	" ...	300 "
21	Āsād ...	Ditto ...	Munshi Muhammad Sajjād Husain.	30th	Nov. ...	1st	" ...	250 "
22	Cawnpore Gazette ...	Cawnpore ...	Babu Harnām Singh	1st	Dec. ...	2nd	" ...	500 "
23	Colonel ...	Moradabad ...	Pandit Banwāri Lal Miera.	"	" ...	5th	" ...	...
24	Dabdaba-i-Qasari ...	Bareilly ...	Munshi Thākur Pra- sad.	24th	Nov. ...	2nd	" ...	400 "
25	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain Khān.	3rd	Dec. ...	5th	" ...	446 "
26	Fitnah ...	Gorakhpur ...	Hāfiz Nizām Ahmad	1st	" ...	"	" ...	500 "
27	Hindustānī ...	Lucknow ...	Munshi Ganga Prasad Varmā.	28th	Nov. ...	30th	Nov. ...	300 "
28	Kārnāmāh ...	Ditto ...	Maulvi Muhammad Yaqub.	2nd	Dec. ...	5th	Dec. ...	275 "
29	Kashaf ...	Muzaffarnagar...	Munshi Faiyaz Ahmad	24th	Nov. ...	3rd	" ...	...
30	Kayasth Conference Gazette ...	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	30th	" ...	30th	Nov. ...	1,000 "
31	Mihir-i-Nimroz ...	Bijnor ...	Hāfiz Muhammad Karim-ullah.	28th	" ...	1st	Dec. ...	400 "
32	Naiyar-i-Gam ...	Moradabad ...	S. Ibn Ali ...	26th	" ...	"	" ...	160 "
33	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishan	30th	" ...	2nd	" ...	475 "
34	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	3rd	Dec. ...	4th	" ...	60 "
35	Nasim-i-Agra ...	Agra ...	Babu Jamna Das Biswas.	30th	Nov. ...	2nd	" ...	450 "
36	Nasim-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khan.	"	" ...	"	" ...	70 "
37	Nizām-ul-Mulk ...	Moradabad ...	Qāsi Muhammad Fa- hīm-ul-dīn.	"	" ...	"	" ...	220 "
38	Nūr-ul-Anwār ...	Cawnpore ...	Hāfiz Muhammad Abdul Hamid Khān.	1st	Dec. ...	4th	" ...	171 "
39	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	29th	Nov. ...	1st	" ...	300 "
40	Ras-ul-Akhbār ...	Benares ...	Saiyad Ghulām Hus- sain.	3rd	Dec. ...	4th	" ...	400 "
41	Rahbar ...	Moradabad ...	Pandit Partāp Ki- shun.	30th	Nov. ...	2nd	" ...	300 "
42	Ris-ul-Akhbār ...	Gorakhpur ...	Hāfiz Nizām Ahmad	1st	Dec. ...	5th	" ...	500 "
43	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lal Miera.	28th	Nov. ...	2nd	" ...	125 "
44	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh	27th	" ...	"	" ...	304 "
45	Tātī-i-Hind ...	Meerut ...	Maulvi Saiyad Mu- hammad Sajjād Husain.	24th	" ...	29th	Nov. ...	300 "
46	Urdū Akhbār ...	Bareilly ...	Munshi Muhammad Abdul Aziz.	20th	" ...	"	" ...	25 "
47	Vernacular Advertiser ...	Lucknow ...	Rāmji Dās Bhārgava	28th	" ...	30th	" ...	1,000 "
48	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	29th	" ...	"	" ...	300 "
	Daily.							
49	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasad	29th Nov. to 5th Dec.		29th Nov. to 5th Dec.		521 copies (including 32 copies taken by Government.)
	URDU-ENGLISH.							
	Bi-weekly.							
50	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtāz- ul-dīn.	27th & 30th Nov. ...		29th Nov. & 2nd Dec.		460 copies (including 200 copies taken by Government.)



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.		Circulation.
	<b>HINDI.</b>						
	<i>Monthly.</i>			1894.	1894.		
51	Bhārat Prakāśh ...	Moradabad ...	Pandit Banwāri Lal Misra.	For Nov. ...	1st Dec. ...		100 copies.
52	Bhārat Sudashā Pravartak ...	Farukhabad ...	Nārāyan Dās ...	" " ...	5th " ...		375 "
53	Devanagiri Gazette ...	Meerut ...	Pandit Gauri Datt ...	" " ...	" " ...		200 "
54	Hindi Pradip ...	Allahabad ...	Pandit Bālkriśhna Bhatt.	For July & Aug ...	" " ...		200 "
55	Māthur Vaishya Sukhdāyak ...	Agra ...	Lālā Badri Prasad ...	For Nov. ...	1st " ...		250 "
56	Kāyasth Conference Prakāśh, Weekly.	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	26th Nov. ...	5th Dec. ...		300 copies.
57	Almora Akhbār ...	Almora ...	Munshi Sadānand Sanwāl.	3rd Dec. ...	5th Dec. ...		104 copies.
58	Nāgrī Nīrad ...	Mirzapur ...	Pandit Kāshi Prasad Shukla.	29th Nov. ...	2nd " ...		300 "
59	Prayāg Samāśhār ...	Allahabad ...	Pandit Jagan Nāth Tiwāri.	" " ...	" " ...		400 "
60	Sajjan Kīrti Sudhākar ...	Udaipur ...	Kashyāchālāk Dān ...	26th " ...	30th Nov. ...		65 "
61	Hindustān ...	Kālakānkār (Partābgarh).	Pandit Devi Dayāl Shukla.	28th Nov. to 4th Dec.	29th Nov. to 5th Dec.		470 copies.
	<b>HINDI-URDU.</b>						
	<i>Monthly.</i>						
62	Arya Darpan ...	Shāhjahānpur ...	Munshi Bakhtāwar Singh.	For Nov. ...	1st Dec. ...		500 copies.
63	Jāt Samāśhār ...	Kāgarol (Agra),	Chaudhri Kanhai Singh.	" " ...	4th " ...		650 "
	<i>Weekly.</i>						
64	Kāshi Patrikā ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	30th Nov. ...	1st Dec. ...		600 copies (including 343 copies taken by Government.)
	<i>Bi-weekly.</i>						
65	Jaipur Gazette ...	Jaipur ...	Munshi Mahāvīr Prasad.	17th & 21st Nov. ...	2nd Dec. ...		100 copies.
	<b>MARATHI.</b>						
	<i>Weekly.</i>						
66	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayāgi.	28th Nov. ...	1st Dec. ...		350 copies.
	<b>MARATHI-ENGLISH.</b>						
	<i>Weekly.</i>						
67	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiva Rām Chandra Patwardhan.	26th Nov. ...	29th Nov. ...		375 copies.



## I.—POLITICAL AND FOREIGN.

*Hindustani.*  
25th November 1894

1. The *Hindustani* (Lucknow), of the 25th November, referring to the approaching National Congress at Madras, observes that the Madrasis have selected a very suitable place for the assembly, and are working hard to provide the necessary conveniences and comforts for the delegates. Hitherto the Congress was represented by its opponents to be an association of the upper ten who were not in touch with the masses. In order to remove this reproach, the Congress leaders in Madras have not raised subscriptions only from the rich, but have also reached the pockets of the poorer classes by a house-to-house visitation. And now their critics have the audacity to say that they have been reduced to the necessity of seeking aid from the masses, as the movement is getting unpopular with the higher classes! Some gentlemen, whose good intentions cannot be doubted, are of opinion that the Congress has done its duty and might well rest on its oars for some time to come. They think that these Congress meetings, which are so very expensive, had better be suspended, or at least held at considerably longer intervals, say, once every five years. There are others who are a little more out-spoken. They too recommend the suspension of the Congress, but on different grounds. According to them the movement has proved very offensive to the Anglo-Indian bureaucracy, and therefore no justice can be expected from them. They even go so far as to say that Sir Auckland Colvin, with the consent of Lord Dufferin, put up Sir Saiyad Ahmad Khan to oppose the Congress with a view to sow the seed of discord between the Hindus and Musalmans, and thus to place serious impediments in its way. This *finesse* was of course successful. Sir Saiyid's anti-Congress agitation disturbed the old friendly relations between the two communities, and since then religious riots have occurred at many places. The public knows very well how far the divide-and-rule policy is responsible for the disturbances. Supposing these allegations are true, the *Hindustani* does not concur in the inference drawn from them as to the expediency of the suspension of the Congress meetings. Any such political movement as the Congress was sure to meet with opposition from the selfish and haughty Anglo-Indians. Had it not been started now it would have been set on foot by the next generation who would have to confront the same difficulties which are the lot of the Congressists to-day. The political agitation which has exposed the people to so much expense and hardship, has, at least, taught them what tactics they ought to follow, and given them many friends in England. It is true that the number of narrow-minded Englishmen is still very large, but who could expect ten years ago that more than a hundred members of Parliament and thousands of other Englishmen would listen to the grievances of Indians with attention and exert themselves in their behalf? The rejection of the resolution of the House of Commons regarding the Simultaneous Civil Service Examinations by the Secretary of State ought to be no matter of surprise, when even the Royal Proclamation of 1858 has not yet been fully given effect to. Setting aside the recent administrative reforms which are due to the agitation of the Congress, the creation of so many friends in England, and the growth of sympathy among the natives throughout this country are fully worth the pains and expense incurred. Rome was not built in a day. The natives cannot obtain all the rights and privileges they demand in a few years. It is to be regretted that natives are ready to start any movement, but their zeal evaporates as it loses its novelty. But they should be firm and persevering and continue to hold the Congress every year, otherwise the labour and money spent on that movement would be thrown away. It is to be hoped the troubles and expense of a journey to Madras will not deter delegates from attending the coming Congress.

*Azad.*  
30th November 1894.

2. The *Azad* (Lucknow), of the 30th November, while expressing joy at the candidature of Maulvi Rafi-uddin, Her Majesty's "Munshi" (sic) for election as a Liberal-Unionist member of the British Parliament, says that he is to act on the lines chalked out by the (Muhammadan Anglo-Oriental Defence) Association of Sir Saiyad Ahmad Khan, but that he has not hitherto given any proof of his ability to do so. There are several Musalmans in India, far abler than he, but it is a pity that they cannot, on account of their private concerns, undertake to go to

Maulvi Rafi-uddin, candidate for membership of British Parliament.



England, and stand there for a Parliamentary membership to serve the interests of their co-religionists in this country. (The *Zamanah*, Cawnpore, of the 29th November, heartily prays to God that success may attend Maulvi Rafi-uddin in his endeavour to enter Parliament, and that he may be granted power and ability to protect the interests of the Indian Musalmans. The *Najm-ul-Hind*, Saharanpur, of the 30th November, says that the Maulvi having manifested race-feeling (against Hindus) at his very candidature for the Parliamentary membership, his success would seem rather doubtful. The *Karnamah*, Lucknow, of the 2nd December, is glad to hear of the Maulvi's candidature and expects much good to India from his success.)

3. The *Hindustani* (Lucknow), of the 28th November, referring to Maulvi

Rafi-ud-din's speech at the Junior Constitutional Club, observes that he appears to be a bitter enemy to the National Congress and the Hindus. However, his entry into Parliament would be viewed with satisfaction by the editor. He might side with the Conservatives in some great questions affecting India, but in others he is sure to espouse the cause of his countrymen, (The *Nagri Nirad*, Mirzapur, of the 29th November, does not consider the Maulvi's admission to Parliament desirable, inasmuch as he appears to share the hostile views of the Aligarh clique towards the Hindus.)

The same.

*Hindustani*.  
28th November 1894.

4. The *Azad* (Lucknow), of the 30th November, observes that the Govern-

Alleged indiscriminate bestowal of titles, and maladministration and disorder in Hyderabad State.

ment of Haidarabad has simply been making itself ridiculous by showering titles on each and every body in a most indiscriminate and senseless fashion. Just think of the titles conferred on the young boys of

Nawab Sarwar Jung, who have just been taken out, as it were, of their cradle and sent to England for education. They have not, of course, rendered any service to the Government, nor could it possibly be known yet as to what sort of men they will turn out on reaching majority. Equally ludicrous is the bestowal of a title on Maulvi Hamid Ullah, a barrister-at-law. He has indeed done no service to the State; but he has just married a daughter of Nawab Sarwar Jung, and has the Nizam honoured him for his condescending to oblige an officer of his in that way? Again, some of the men, whom His Highness the Nizam, has been pleased to honour in a similarly indiscreet way, are not so well off financially as to be able to keep up their position and sustain the dignity thrust upon them. These reckless showers of titles by the present Nizam are on a par with the grant of an elephant by Nawab Asaf-ud-Daula (an ancestor of His Highness) to a buffoon, who, a poor fellow, unable to support the animal, tied a small drum to its neck, and let it loose so that it too might earn its food by means of that musical instrument (like himself). Surely the conferment of titles on men, not in easy circumstances, cannot but lead them to think of increasing their incomes, and then they are not likely to pause whether they do it by lawful or unlawful means. It was given out a while ago that those men in the State employ whose posts had been lately reduced, would be provided for; but nothing has been done yet. One of the necessary results of the maladministration that prevails in the State is that the people have lost much of their fear of the Government, so that breaches of the peace frequently take place on the flimsiest of the pretexts. A riot has just taken place between the men of the Peshkar and Azam Ali Khan, in Farukhnagar.

*Azad*.  
30th November 1894.

5. The *Akhbar-i-Islam* (Agra), of the 30th November, observes that Maha-

Alleged hard lot of the Mussalmans in Kashmir.

raja Sir Pratap Singh of Kashmere is a good man all round, but that as he is easily accessible to all, some bad men have got into his good graces. The lot of Musalman residents of Kashmere, is specially most wretched; being greatly oppressed by His Highness' Ministers. Lord Elgin will place these Musalmans under a deep debt of gratitude, if His Excellency adopt some effective measure to ameliorate their condition; relieving them from the ill-usage and oppression of the authorities of the State.

*Akhbar-i-Islam*.  
30th November 1894.



HAJAR-I-AZAM.  
29th November 1894.

6 The *Naiyar-i-Azam* (Moradabad), of the 26th November, publishes a letter from Ahmad-ullah Khan, Sarishtadar and well-wisher of the Tonk State, who, referring to the attacks made by the *Police News* of Meerut on the Tonk Darbar, especially on the Prime Minister and his son, observes that evidently the men, who were expelled from the State in accordance with the orders of the Government of India, are at the bottom of the attacks. They alienated the Nawab from the Prime Minister and then induced His Highness to grant them jagirs and freely received bribes. These things coming to the notice of the Government of India, it advised His Highness to turn out these intriguers from the State. Accordingly His Highness expelled them and their relatives from his territories, confiscating their houses and lands. The Government of India can never be deceived by the misrepresentations of interested persons. The editor of the *Police News* is much mistaken, if he thinks that he will be able to get anything from the Tonk Darbar by bringing any false charges against it. The Government of India is fully alive to the ability and shrewdness of the Prime Minister and his son, and the attempts made by the Meerut journal to drag their names into the mire, can possibly be of no avail. If the *Police News* does not cease abusing the State, the writer will answer all its attacks one by one.

Attacks made by the *Police News* of Meerut on the Tonk State.

NAGRI NIRAD.  
29th November 1894.

7. The *Nagri Nirad* (Mirzapur), of the 29th November, referring to the impending despatch of an expedition against the Waziris, asks when these petty but expensive frontier wars will come to an end. The wild frontier tribes can never be expected to live in peace. The only way of maintaining peace among them is to divide Afghanistan and other frontier States between India and Russia. It is a mistake to suppose that these States will render any help in the event of an outbreak of hostilities with Russia. "On the other hand, we are afraid," continues the editor, "they might use the arms we have given them against ourselves."

War with the Waziris.

## II.—GENERAL ADMINISTRATION.

HINDI PRADIP.  
For July and August 1894.

8. The *Hindi Pradip* (Allahabad), in its combined number for July and August, received on the 5th December, has an article, headed "Raja," in which the editor states that according to the illustrious Hindu law-giver Manu, a Raja, i.e., a King or Sovereign, possesses to some extent the powers of the deities Indra, Agni, Varun, Yama and the like. Indeed, a Raja exercises absolute powers which none can think of without a shudder. The question is, are such Rajas to be found in this country at present? The *titulary* Rajas are as plentiful as blackberries. If a man desires to obtain the title, he has only to gain the goodwill of a high European officer at a little expense. The *real* Rajas of the present day, however, are the Collectors who possess all the attributes and powers referred to by Manu. Prosperity attends the good graces of a Raja. If a man worms himself into favour with the Collector, he has no difficulty in obtaining a Naib Tahsildarship, a Tahsildarship or even a Deputy Collectorship. If such a man does not like to enter the public service, he is at once made a Municipal Commissioner and Honorary Magistrate; even if he be quite illiterate and tyrannical in disposition. The second attribute of a Raja according to Manu is that success or victory follows his steps. Formerly a Raja obtained victory over his foes with the help of his army, and could not even realize the land revenue from the landholders without having a recourse to arms. But the Collector is able to realize lakhs of rupees in a week through an ordinary tahsil chaprasi, whose pay does not exceed Rs. 4 a month. The Collectors as a rule side with the Musalmans in religious disputes, and therefore the Hindus seldom succeed in obtaining justice against the Musalmans on such occasions. Another attribute of a Raja is that his displeasure means death. Putting aside the common people, the big Talukdars and landlords who happen to incur the displeasure of the Collector are soon brought to utter ruin which is worse than death. He is the head of the police in his district, who are the veritable messengers or angels of death, and can move heaven and hell in an instant. Again, he resembles Kuver, the god of riches, in that he collects all the taxes levied in his district, and is in charge of the Dis-

Collectors represented as the Rajas or Kings of their districts.



strict Treasury. He has under him some Tahsildárs who strictly carry out his orders as the Yakshas, a kind of demi-gods, do those of their master Kuver. The landholders must pay the revenue instalments to the Tahsildár in the best way they can; even though they and the cultivators be starving for want of food. Another principal duty of the Tahsildár is to attend on the Collector during his tour in his pargana, providing supplies, making arrangements for sport and presenting specimens of industrial arts in the pargana. If the Tahsildár does this work satisfactorily, the Collector forms a high opinion of him, and soon recommends him for promotion; though he be really a very oppressive officer. On the other hand, if he fails to give satisfaction in the matter of *rasad* or shows any leniency to the landholders in the collection of revenue at the failure of crops, he forfeits all claim to promotion. Like a Rája the Collector also possesses some power of Varun, the Indian Neptune, and exercises full sway over the rivers and tanks in his district; even a bird or an animal not daring to drink water at a stream without his permission. The natives, being a subject people, are, as it were, born to serve the rulers and sacrifice their lives and property on their behalf. Hence it will be seen that now-a-days the Collector fully answers Manu's definition of a Rája.

9. The *Hindustán* (Kalakankar), of the 29th November, says that the caste

HINDUSTÁN.  
29th November 1894

Circular letter of the Government of India regarding the trial of European and American offenders by European Magistrates.

and race distinctions have always been recognized in this country. Under the Hindu rulers the Brahmans were exempt from any form of corporal punishment. A Brahman, guilty of a most heinous crime, was simply expelled by the Rája from his territories. The Mu-

hammadan Kings showed partiality to Musalmans against Hindus. Hence one need not be surprised if Englishmen and natives are not dealt with in the same way by the courts of justice under British rule. Nevertheless, the privilege granted to the British-born subjects of Her Majesty regarding their trial by European Magistrates alone is highly objectionable. But it would appear from a recent circular letter of the Government of India to the Bengal Government published in the *Bengali*, that the privilege is to be extended to all Europeans and Americans on the ground that European Magistrates can best understand their thoughts and feelings! If any such orders have really been issued by the Government of India, the natives might contend with equal reason that they should not be tried by European but by Native Magistrates who know their customs and manners and understand their feelings. On the one hand, the British Government professes to look upon Europeans and Indians with an eye of equality; while, on the other, it has established a new invidious distinction between them. Lord Elgin is considered by the people as a just and liberal-minded ruler, and they are very thankful to his lordship for his laudable desire to curtail the public expenditure.

10. The *Arya Darpan* (Sháhjahánpur) for November, contains an article headed "The Lamentation of Mother India" in

ARYA DARPAN.  
November 1894

Lamentation of India.

which the writer represents India as bitterly complaining to God of her distress and miseries, and

asking for what past sins she has been subjected to such hardships; while her more fortunate sisters are living in ease and comfort. She refers to some old famous Hindu sages and ladies and to great social reformers like Shankarā-Chárya and Swami Dayanand Saraswati, and asks if she will again be blessed with such able and dutiful sons and daughters. She appeals to God to relieve her of intolerable and prolonged sufferings or to kill her once for all if her end has approached.

11. A correspondent of the *Asád* (Lucknow), of the 30th November, expressing its great regret at the religious riots between the Hindus and Musalmans, warns the educated leaders of both the communities that unless they soon set them-

ASÁD.  
30th November 1894

The Hindu-Musalman riots.

selves to effect conciliation and harmony between their respective co-religionists, the Government is sure to enact some very harsh law to put down the religious riots that have become so frequent of late. The Musalmans should be made to understand that they might perform their sacrifices on the day of Bakr'Id in a private and enclosed place so as not to wound the feelings of their Hindu brethren. Similarly Hindus may be persuaded not to parade their idols along those streets where



mosques or *imambars* are situated, or at least to stop music near them. To bring about concord and peace between the two communities is much more important than to hanker after the political reforms which the National Congress advocates; and the educated men of the country ought to give their first thought and attention to the former at the present juncture.

KASHNÁY.  
24th November 1894.

12. *The Kashsháf* (Muzaffarnagar), of the 24th November, received on the 3rd December, states that at Bhawan, district Muzaffarnagar, there is a shop with an open platform, adjoining a mosque. Gainde Lal, the Hindu shop-keeper, wanted to hold a *kathá*, or religious recital of some sacred book, at the shop. The Musalmáns objected to the recital and the matter went to the Court of Munshi Mai Dial Singh, the Deputy Magistrate. The recital was forbidden and securities taken for keeping the peace, and thus a riot was averted between the Hindus and Musalmáns.

BHÁRAT PRÁKÁSH.  
November 1894.

13. *The Bhárat Prákash* (Moradabad), for November, says that the advent of winter is a signal for the European officers, who hardly stir out of their houses during the hot weather, to go into camp. The news of the near approach of a camp creates a deep sensation among the rural population, striking the landholders, shop-keepers, potters, wood-cutters and the like with terror, but filling the hearts of tahsíl chaprasis with joy. These tours, if properly conducted, are doubtless very useful, inasmuch as they afford the authorities good opportunities for gaining an insight into the condition and wants of the people, and checking the work of the subordinate officers. But the tour system involves a great deal of unnecessary expense and trouble to litigants, whose cases are fixed for hearing in camp. Sometimes the parties to a suit have to follow a camp from place to place for days to their great inconvenience. If good game is to be found at any place, the officer is busy shooting almost the whole day for several days, and does not attend to any work. If an under-trial prisoner has to attend a Magistrate's camp for one month, he is exposed to greater hardship than he would have to endure in the gaol in two months. Again, it should be observed that if a prisoner desires to engage good counsel he has to pay a heavy fee if his case is taken up by the Magistrate in camp. Under these circumstances it would be well if Government could see its way to forbid any cases being tried by Magistrates in camp. At all events Magistrates should be ordered to hear suits at only those places where they intend to make comparatively long halts.

ALWAGT.  
28th November 1894.

14. A correspondent of *Alwagt* (Gorakhpur), of the 28th November, advertising to the remarks made by that paper in its issue of the 14th idem, regarding the impressment of carts for Government work, observes that apparently the editor has no knowledge of the actual oppressions practised on cartmen by Government servants when they impress carts. The writer possesses carts and bullocks for bringing in his grain and wood from his villages, and has a bitter experience of the treatment the Government employes accord to his cartmen. Whenever a military troop is expected to pass in the district of Gorakhpur, or officers go out on tour, or carts are required for some other Government work, the ministerial officials take to seizing carts ten times more than the required number; so that they can let go those carts, the owners of which grease their palms. Again, the seizure of carts is made several days before they are actually required for work, and they are kept waiting even as long as three or four days together before they are given employment. No hire is paid for the period they remain idle, and the hire they get from the day of their actual employment hardly suffice for the maintenance of the bullocks and the drivers. Some unfortunate cartmen do not even get that much, though they are made to give receipts for payment in full. One might urge that if such were the case why would not the sufferers bring the matter to the notice of the higher officers. The reason why the people do not complain to the authorities or go to court is that their loss does not in any single instance generally exceed two or three rupees, and for this small sum they do not like to enter into the tedious procedure by which a complaint can be duly filed, and let



their work suffer in the meantime; or to incur a larger expense and a good deal of bother in seeking redress in a civil court whose dilatory and harassing proceedings are well known. In commenting upon the above communication, the editor suggests, in another place, that in order to prevent the menial servants of Government from harassing the cartmen or withholding their due wages from them. Government had better require its subordinates to appoint contractors for supplying its officers with carts at certain fixed rates of hire, and thus put an end to the objectionable practice of impressment.

15. The *Tohfa-i-Qadiri* (Ballia), of the 1st November, received on the 3rd December, complains that though it has repeatedly called attention, in its columns, to the unsuitability of Korantadih as the head-quarters of the Ballia district, no steps have yet been taken to change the locality.

Alleged unsuitability of Korantadih as the head-quarters of Ballia.

TOHFA-I-QADIRI.  
1st November 1894.

The suitors are exposed to great inconveniences in having to go to Korantadih from Ballia. They have not only to undertake a long journey, but find no lodging quarters in Korantadih which possesses a very few houses only. The result is that even men of ordinary means generally give up their claims rather than expose themselves to the troubles of a journey to, and want of accommodation at, Korantadih. The income from the Court-fee stamps, sold in the present year, will, if compared with those of previous years, be found to have largely fallen off. The income of the Municipal Board at Ballia must also be decreasing on account of the transfer of the district head-quarters to Korantadih. Even if a Municipal Board were established at the latter place, its income could not be expected to make good the loss in the Municipal income at Ballia. Korantadih is a hamlet having no population worth the name. Phepna, Kapuri, Waina, Parmánandpur and Hanumanganj are good localities, and any one of them will make suitable good head-quarters for the District. The Government might ask Mr. Roberts, the present Commissioner of the Division, who has long been the Collector of the district and is well acquainted with all its parts, to inspect Korantadih and report on its suitability or otherwise for head-quarters, as compared with other places named by the writer.

16. The *Ans-i-Hind* (Meerut), of the 1st December, in giving a detailed account of the visit, His Honor the Lieutenant-Governor recently paid to Meerut, publishes a memorial alleged to have been signed by 2,133

ANS-I-HIND.  
1st December 1894.

The water-works project at Meerut.

persons, representing the wealth, trade and learning of the town, and presented to His Honor, in which the signatories enter a very strong protest against the construction of water-works there, and the consequent enhancement of the octroi duties to meet the cost of the same. The memorial urges that out of a population of 73,691, only 1,189 persons are municipal voters; a fact which makes it perfectly clear that the number of the citizens whose annual income is Rs. 300 or upwards is only 1,189. The memorial further states that the average income of a man at Meerut does not exceed Rs. 25 a year. Again, the bare cost of the water-works will ultimately come up to something like 10 lakhs, though at present it is put down at 8½ lakhs only; and the interest calculated at 4 per cent., below which rate the Government declines to advance the money, will absorb the whole of the increase of Rs. 40,000 proposed to be made in the octroi. This shows that a further increase in the octroi will have to be made for the working expenses of the water-works. The existing rates of octroi have already ruined certain trades of the town, and the increase that is proposed to be made in them at present or that might be necessitated hereafter, will sound the death-knell of the remaining ones. Some retrenchments in the Municipal expenditure might be made, but that would tend to make the conservancy of the town, which is already anything but satisfactory, still worse. In 1892, the Municipal Board had decided not to join in the water-works project of the military authorities of the cantonment, on the ground of the well-water in the town being quite plentiful and perfectly wholesome; the Agra Chemical Examiner having pronounced it to be so. Then why should the question have been opened again this year? Commenting upon the above memorial, the editor remarks that almost all the inhabitants of the town are opposed to the water-works scheme, and that the Municipal Board has given its consent to the same, simply under official pressure.



TOHFA-I-QADIRI.  
1st November 1894.

17. A correspondent of the *Tohfa-i-Qadiri* (Ballia), of the 1st November, received on the 3rd December, states that a woman, named Dullia of the *Pasi* caste, residing at Newadah, thana and District Sitapur, eloped with her two paramours, Jagannath and Kalka, *Pasis*. After an interval of some months, a dead human body, without the head, was found within the jurisdiction of the thana Misrikh on the 16th July last. The matter being reported to the police, they earnestly set to make inquiries sending the corpse to the doctor for *post mortem* examination in the meantime. In the course of their investigation, Ambar, the father of the missing woman Dullia, came and identified the corpse to be his daughter's. Thereupon the police procured further evidence accusing her paramours of having murdered her. Warrants for the arrest of the accused and for the attachment of their property were accordingly issued. When the accused heard of the turn the matter had taken, they sent their mistress back to her father's. The appearance of the woman being reported to the police and the District Magistrate, the latter sent for her and she stated that she was the absconding Dullia and that she was alive. One Sub-Inspector, two head-constables, and two constables who took part in investigating the case have been suspended. Ambar and other witnesses who helped the police to concoct such a dangerous case, deserve to be severely punished.

A case of murder concocted at thana Misrikh, district Sitapur.

ANJUMAN-I-HIND.  
1st December 1894.

18. The *Anjuman-i-Hind* (Lucknow), of the 1st December, states that bad characters have again begun to show their teeth at Lucknow. Four cases of petty robberies have lately been reported, in one of which a person was robbed of his wrapper, in another of a box, and in the other two a few rupees were snatched away. When Mr. Mulock was the Deputy Commissioner, he had dealt so severely with some of the notorious bad characters and other vagrants, that all classes of rogues, both great and small, were cowed down and did not dare to commit any mischief in his time. Municipal lamp-posts were also put up in some of the out-of-the-way places infested with robbers. The editor hopes that the present Deputy Commissioner Mr. Darrah will, like Mr. Mulock, adopt severe measures to break the spirit of the bad characters and put a stop to their mischievous pranks with a strong hand. (The *Karnamah*, Lucknow, of the 2nd December, complains that bad characters have again flocked into the town, and that thefts are committed with such cruelty, that most of the people get no sleep at night from fear. A few days ago some thieves entered the house of the barber Roshan, residing in Muhalla Maulviganj, and finding him awakened by their steps, gagged his mouth with cloth, and having beaten him severely, carried away a box which contained his cash and ornaments. The offenders have not yet been traced out. So the people are perfectly justified in joyfully remembering Mr. Mulock, their late Deputy Commissioner, who had so successfully dealt with thieves and other bad characters, that they had almost disappeared from the town).

Bad characters at their work again at Lucknow.

NYAYA SUDHA.  
16th November 1894.

19. The *Nyaya Sudha* (Nagpur), of the 26th November, publishes the proceedings of a public meeting held at the Neill City High School, Nagpur, on the 18th idem, under the auspices of the Loka Sabha. Rai Bahadur C. Narain Swami Nayudu presided, and among the speakers were the Hon'ble G. M. Chitnavis, Mr. Krishna Rao Deshpande, Professor Bhagirath Prasad, Mr. Nilkanth Rao Udhoji and Mr. Chintopanth Kelkar, the Editor of the *Desh-Sevak*. The meeting passed resolutions thanking Lord Elgin, the Hon'ble Sir A. P. MacDonnell and Mr. J. Woodburn for fixing the maximum of the land revenue at Rs. 60 per cent. of the village assets in the Central Provinces, instead of Rs. 65 per cent. as previously done, and for the issue of the recent resolution of the Government of India mitigating the stringency and rigour of the forest rules. It was decided to submit a memorial to the Supreme Government through the Local Administration praying for the Government share in the village assets being limited to 50 per cent.; the period of settlement being extended at least to 30 years, and so forth. A petition was adopted praying the House of Commons to give effect to its resolution in the matter of the Simultaneous Civil Service Examinations. The meeting offered cordial thanks to the Hon'ble G. M. Chitnavis for laying the grievances of the people in the Central Provinces before the Supreme Legislative

Proceedings of the public meeting lately held at Nagpur under the auspices of the Loka Sabha.



Council in an able manner, and to Sir A. P. MacDonnell and other members who had assisted him in the Council.

20. The *Tohfa-i-Hind* (Bijnor), of the 27th November, states that the condition of the *kharif* crops is extremely bad in certain places in the Bijnor District. In some villages the crops have been eaten up by worms, while in others they were lost because the cultivators had to desert their huts and fields to save their lives from the floods of the Gohna lake. The Editor hopes that, after due inquiry, the Government will remit the revenues of such villages where the *kharif* crops have suffered.

*TOHFA-I-HIND*  
27th November 1894.

Suggested remission of revenue in case of those villages, in the Bijnor District, the *kharif* crops of which have seriously been injured

21 The *Najm-ul-Hind* (Saharanpur), of the 30th November, congratulating Rani Kamla Kuar, owner of the large estate of Landaura, in the Saharanpur District, on her exemption from attendance in Civil Courts, says that though the Rani herself possesses good administrative capacity, and is very intelligent and hard-worked, she has got no good agents to assist her in the management of her estate. The writer would, therefore, advise the Rani to secure some able manager who might be able to exercise proper control on all her servants employed in the estate.

*NAJIM-UL-HIND*  
30th November 1894.

Want of an able Manager in the Landaura estate, District Saharanpur.

22. A correspondent of the *Nasim-i-Agra*, of the 30th November, writing from Jhānsi, urges that the drains constructed on both sides of the principal streets at Jhānsi, should be washed once every day, and that urinals and dustbins should be provided at suitable places in the town. Cases of theft have been rather too frequent this year.

*NASIM-I-AGRA*  
30th November 1894.

Sanitary arrangements at Jhānsi.

#### IV.—EDUCATION.

23. A correspondent of the *Khatiri Hitkari* (Agra), for November, complains that ever since some schools have been placed under the control of the District and the Municipal Boards, in the North-Western Provinces and Oudh, their teachers are not unfrequently reduced, suspended or dismissed without any explanation being taken from them regarding the charge or charges for which they are punished. To take a case in point. Babu Moti Lal, a School Master, had been recently promoted to a Deputy Inspectorship of Schools, but was (after some time) made to revert to his former post without any explanation being called for from him. This practice of reducing or punishing a School Master in such a summary way is contrary to the orders of Government on the subject, and the writer hopes that Mr. Lewis, the new Director of Public Instruction, and the Lieutenant-Governor will take notice of the same.

*KHATRI HITKARI*  
November 1894.

Alleged punishment of School Masters in the North-Western Provinces and Oudh, without any explanation being taken from them.

#### V.—LOCAL AND MISCELLANEOUS.

24. An Ajmere correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th November, states that the fair held this year at the Pushkar Lake, in Ajmere, was a grand one. The horses and bullocks sold at the fair fetched higher prices as compared with previous years. In spite of the great gathering, the fair was exceptionally free from robberies, thefts and diseases. A husband and wife, while bathing in the lake, were carried away by a crocodile. The lake is deep and abounds in dangerous animals. But these are not allowed to be seized or killed; even fishing being prohibited in the lake. Illegitimate infants are frequently found exposed in the streets, &c. of the town of Ajmere. A week ago an infant was found crying in a well situated near the road leading to the Mayo College, and another near a bungalow.

*MEHR-I-NIMROZ*  
28th November 1894.

The Pushkar fair and the exposure of illegitimate infants, Ajmere.



**TONA-I-QADIR.**  
15th November 1894.

25. The *Tohfa-i-Qadiri* (Ballia), of the 15th November, received on the 3rd December, states that the annual fair held at Dadri, in the Ballia District was a poor one this year. The fair has been getting smaller and smaller since the last two or three years; the reason being that in spite of good conservancy and sanitary arrangements, cholera appearing and carrying off one or two of its victims, the officers in charge compel shopkeepers to abruptly break up their stalls and leave the place at once.

The Dadri Fair, District Ballia.

**CAWNPORE GAZETTE.**  
1st December 1894.

26. The *Cawnpore Gazette*, of the 1st December, complains that the streets, excepting the one frequented by Europeans, in the town of Cawnpore, are not watered, and that much dust rises in the evening. The heaps of rubbish continue to grow in Generalganj, Hutia and the old

Local affairs, Cawnpore.

Náchghar. Some property of a chaukidár was stolen from the Mouleganj Police station, and it is said that it was none else but some policeman who committed the theft. The rape case that had cropped up in the Etáwah bazar has been heard of no more. Mr. Shakespear, the Collector, who has been transferred to Unao, was a very able and affable officer, receiving every body who went to see him most kindly and courteously.

**VAISHYA HITKARI.**  
November 1894.

27. The *Vaishya Hitkari* (Meerut), for November, goes into mourning in honour of the untimely death of Babu Ganga Saran, the Officiating Judge of the Small Cause Court at Allahabad, expressing grief and sorrow at the unhappy incident. The Babu, who was a native of Hapur, in the Meerut district, was General Secretary to the Vaishya Conference established two years ago, and took a keen interest in promoting social reform among the Agarwal community to which he belonged. He established a Boarding-house for the benefit of the Agarwal students at the Agra College by subscription; himself contributing a portion of the cost. He was an able man of broad sympathy and good manners. (The *Tuti-Hind*, Meerut, of the 24th November, in commenting upon the Babu's premature death, observes that he was a very able, just and conscientious officer, and that his death is equally regretted by Hindus and Musalmans.)

Death of Babu Ganga Saran, Officiating Judge of Small Cause Court of Allahabad.

**JAT SAMACHAR.**  
November 1894.

28. The *Jat Samachar* (Kagari), for November, says that a Maulvi is reported to have lately arrived in the Panjáb, who condemns the use of tobacco as opposed to the Quran, and declares that therefore any Musalman who chews or smokes it is liable to be regarded as an infidel. But the Maulvi should remember that the number of Musalmans who follow the Quran, is very small now-a-days. Many Maulvis are tired of showing that cow-killing is not enjoined by the Quran, but their co-religionists give no attention to the matter.

Condemnation of use of tobacco among the Musalmans by a Maulvi in the Panjáb.

**BHARAT SUDASHA  
AVARTAK.**  
November 1894.

29. The *Bharat Sudasha Pravartak*, the journal of the Farukhabad Arya Samaj, for November, says that the *Mittra Vilas* of Lahore and some of its correspondents, being envious of the prosperity of the Arya Samaj, are always ready to abuse it. The editor of the *Mittra Vilas* had to apologise to Pandit Jagan Nath Vaidya of Allahabad, who had prosecuted him for libel; but he has not yet been brought to his senses. Lately the editor has had the audacity to attack the Maharajas of Jodhpur and Udaipur. In its issue of the 31st October the *Mittra Vilas* says that the largest Muhammadan State in India instantly put down the Arya Samajists who are enemies to the State and religion, and asks why the orthodox Hindu Chiefs do not deal with them in the same way. What is to be said of the petty Rajas, it adds, who have themselves joined this wicked community. The Arya Samaj is labelled "this wicked community" by the *Mittra Vilas*, and the so-called petty Rajas are no other than the Maharaja of Udaipur and Maharaja Colonel Sir Pratap Singh of Jodhpur. Is it not a gross libel to call these princes petty rajas? It is not yet known for certain whether the Kotwal of Haidarabad expelled Nityanand, the Arya Samaj preacher, on his own responsibility or with the permission of the Nizam's Government. Any how such a measure reflects discredit on the State and not on the

Attacks made by the *Mittra Vilas* of Lahore on the Arya Samaj.



**Arya Samaj.** All sensible Musalmans respect the Arya Samajists who, like them, are opposed to idolatry, and believe in the unity of God. On the death of Swami Daya Nand Saraswati, Sir Saiyid Ahmad Khan said that he was deprived of his right hand by the Swami's death. A correspondent of the *Mittra Vilas*, who calls himself a recluse, says that if the Rajputana Chiefs do not turn out the Arya Samajists from their States, all Rajputana will adopt their Arya faith, and then there will be a general rebellion throughout India which will cause no small difficulty to the British Government! But the recluse ought to know better. So far the orthodox Hindus and not the Arya Samajists have been implicated in the religious riots. He adds that an Arya Samajist has written a book on cow-protection, which has been published by a Marwari at Farukhabad, and in which the people are asked to draw the sword. But the charge is false and malicious. The Arya Samajists have nothing to do with the Gorakshini Sabhas, though they are, of course, in favour of the protection of the bovine species and also of other useful animals simply on account of their utility. The cow is protected by the sword by those fools who regard her as their mother and look upon the touch of a European as abomination. A writer who recommends the protection of kine by the sword cannot be an Arya Samajist. The recluse ought to mention the name of the Marwari at Farukhabad who has published the book referred to by him. He should refrain from making unjust attacks on the Arya Samaj which is always anxious to maintain friendly relations with all other communities.

30. The *Prayág Samāchār* (Allahabad), in its issue of 29th November and some previous numbers, publishes a series of articles

*Priya Samachar.*  
29th November 1894.

*Prayág Samāchār* on the use of meat.

in condemnation of flesh-eating, in answer to the *Hindi Prádip* of Allahabad which, in a late issue, represented meat as conducive to strength and vigour, though it otherwise condemned its use. The *Prayág Samāchār* quotes passages from the Mahabharat and other old Sanskrit books in condemnation of the use of meat, and urges that it makes a man cruel, that the killing of animals for food is a sin, and that the flesh-eaters are not necessarily stronger, braver and healthier than the vegetarians, and so forth.

ALLAHABAD: } PRIYA DAS, M. A.,  
The 10th December 1894. } Govt. Reporter on the Vernacular Press of Upper India.



